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MUTINY

A PAPER OF ANARCHISTIC IDEAS & ACTIONS

#59 APRIL/MAY

Reflections on Anarchist Summer School

The Universal Reach of Popular Uprisings

Anarcha-Feminism

Riots in London

Interview with Black Kite Quarterly

Review of Black Light journal & more!

Editorial

This issue of Mutiny Zine combines a mix of 'local' articles with international ones. While the zine always does this to some extent, the balance in this issue between the 'global' and the 'local' is relatively unusual. From Sydney, we publish a critical reflection about the recent Anarchist Summer School, written by one of the organizers. We publish this piece in order to encourage reflection on events and organizing that happen in our community, in order to avoid uncritically repeating ourselves and to learn from our successes and mistakes.

We also include a piece on anarcha-feminism based on a workshop that was presented at Anarchist Summer School, and we continue our series about other radical publications in Australia by interviewing the editors of Black Kite Quarterly (formerly Wai Quarterly).

On an international level, we are excited to announce the beginnings of a collaboration with the Entniko Bandido Infoshop from the Philippines. In this issue they write about opposition in the Philippines to APECO (the Aurora Pacific Economic Zone and Free Port), which is proposing developments that will endanger the lives and livelihoods of local communities. We look forward to the publication of regular news about goings on in South East Asia from these comrades.

We also publish pieces about how squatters in Cologne have won an autonomous space, and a reportback from the March 26th protest in London against austerity measures. Finally, we republish some fascinating observations by Alain Badiou on the incredibly important and ongoing series of uprisings that has become known as the 'Arab Spring'. Badiou contends that far from these rebellions being part of some mystical grand narrative towards Western liberal democracy they show that politics can operate beyond the realm of the State, and can throw off what he terms the State's "funereal coercion". As we write this it's easy to feel a greater pessimism about radical possibilities in the Arab World, with Western interventionism in Libya and what seems to be the beginnings of the recuperation of the revolt in Egypt. However, we feel like it is important to try and articulate, through publishing this article, some of the elements that were tremendously emancipatory and inspiring in these uprisings.

Love and solidarity,
Mutiny Zine Collective. (Editors for this month: BFG, Blackbeard, Syzygy, L Dog).

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BRIEF NEWS

Libya: Military Intervention

Since late March, a NATO-led coalition has been undertaking a military intervention in Libya. This has been under the guise of aiding the Libyan uprising against the dictatorship of Colonel Qadaffi, which, inspired by the 'Arab Spring' had emerged in February 2011 and had seized control of much of the eastern half of the country.

Western intervention was requested by the Libyan Transitional Council, a key leadership body of the rebels . However, NATO's 'aid' was only granted as a result of the Transitional Council agreeing to several important conditions. Firstly, that no Western arms would be supplied to the insurgents, second that Qaddafi's overseas monetary assets (amounting to over a billion dollars) would not be released to the revolutionaries, which could similarly be used to purchase military equipment, and finally that in any post-Qaddafi regime Libya would continue to strictly police immigration from its territory into Europe. These conditions indicate that NATO's motives were far from altruistic.

Instead, Mutiny Zine reckons that we must take into account the strategic imperative for Western powers to undermine the wave of Arab popular revolutions, and preferably, re-establish a foothold in the Middle East, following the removal of US/Western backed dictators in Tunisia and Egypt. In Libya, the Qadaffi regime's history of legitimising itself through appeals to anti-Western sentiment perhaps makes the task of appealing to the local populace easier for NATO, giving them an additional reason to intervene in this particular country.

As we go to print, the military situation in Libya appears to have reached a stalemate, with Qaddafi's forces controlling the west and the rebels' the east. NATO has officially extended the period in which they will use military force for another three months. Unfortunately, the situation appears to be degenerating from a popular uprising against a tyrannical regime into a civil war.

For more detailed information and regular updates see:

Lenin's Tomb: http://leninology.blogspot.com/
The Angry Arab: http://angryarab.blogspot.com/
Znet: http://www.zcommunications.org/znet

UK: Bristol riots two weeks running

The Thursday night before the Easter long weekend, riots erupted when riot police stormed a squat in the Stokes Croft area of Bristol. Police blocked the whole road with riot police (many brought in from nearby Wales) and dogs. The spectacle of police overkill united squatters and anarchists with people who were drinking in the area's many bars, or just trying to walk up the road. Soon there were burning barricades on the streets and police were being pelted with bottles. As the crowd was driven into neighbouring St Pauls, a predominantly Afro-Caribbean area famous for anti-police riots in 1980 area, many more locals joined in. When police eventually retreated, a controversial Tescos supermarket, opened only a week before, was smashed and cigarettes were looted.

A week later – the day before the special Royal Wedding/Mayday long weekend – riots kicked off again and again ran almost until dawn. This time an attempt was made to head to the Cabot Circus mall down the road. On the morning of the wedding itself, riot police blocked the road again and evicted squatters from the roof.

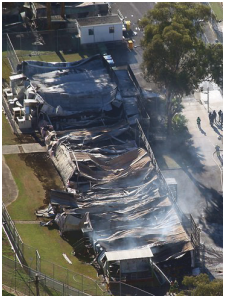
These events are being painted as anti-Tescos riots. Police claim that their initial action was due to a threat by residents of the squat to petrol bomb the supermarket. It's true that there has been a long campaign against the

Tescos opening in Stokes Croft, an 'alternative', gentrifying area. However, both evenings clearly involved a wide layer of people who weren't trying to make a point about Tescos, or the squat, but were taking the opportunity to fight the police and express their anger. At least one person has been remanded in custody and about thirty more were arrested.

Australia: detention centre

Late at night on Wednesday 20th April, up to 100 detainees at Villawood detention centre (South-west Sydney) staged a militant and brave protest against the fact of their imprisonment and its conditions. They torched an oxygen cylinder, and nine buildings were burnt. 11 men staged a rooftop protest, and three men remained on the rooftops for ten days. At the time of writing two men, who have been in detention for fifteen months and have had their claims rejected at the appeal stage, remain on the roof.

On Friday 29th April three members of Cross Border Collective occupied the rooftop of the federal immigration minister, Chris Bowen's office, in solidarity with the protest of the Villawood detainees. They called 'for all those incarcerated to be unconditionally released, and for the [detention] camps to be destroyed'. They remained on the roof for three hours before being taken into custody and charged with trespass and hindering police.



These actions by, and in solidarity with, Villawood detainees are the latest in a long line of militant protests by those incarcerated in the detention camps and their supporters. In March a group of 200 detainees at Christmas Island rioted and burnt down accommodation tents. Also in March between 50 to 150 detainees managed to escape from the same centre.

On the 3rd of April at the Broadmeadows Detention Centre in Victoria, 300 people attended a march where three teenage asylum seekers escaped and joined the solidarity protest. One supporter, in an act of solidarity, climbed over the barbed wire perimeter fence to break into the centre.

At the time of writing, between 300- 500 detainees are on a hunger strike in Curtin Detention Centre in WA. On the 24th of April 16 people from Refugee Rights Action Network were arrested for blockading a road to the centre.

We say: our passion for freedom and our solidarity is stronger than their prisons!

Kutalyana, Tasmania: Development of bridge and highway through Aboriginal Heritage site

The Tasmanian Government has approved a permit to continue the destruction of the National Heritage area at Kutalayna in Brighton by constructing a four lane bridge and highway directly through it. This act would destroy a place where perhaps half a million Aboriginal people have lived and practised a culture for over 38,000 years. So far the police have made 21 arrests of protesters trying to stop this heinous act of destruction. Five people have been arrested twice for breaking their bail conditions by returning to the fight. The Tasmanian Government claims it is "too expensive" to re-route the bridge demonstrating that in 2011 Aboriginal culture and heritage is still seen as both an impediment to "progress" and disposable.

Christchurch, Aotearoa: Community response to earthquake

Tragically, a major earthquake hit Christchurch on 22 February. Much of the city has been destroyed, 182 humans have died and some 100,000 houses will need to be rebuilt.

April 2nd was a good day to be in Christchurch,

at least if you attended the Rally for Christchurch Community Assembly. Between 80-100 attended and went away inspired, energise and motivated to organise in their Communities, building on the solidarity and links made in the weeks following the quake. What was special about the day was the absence of politicians and officials speaking at people, but really not saying anything at all. What was present was ordinary people verbalising their experiences and concerns, sharing their thoughts and issues freely, in an open forum. Serious concerns that were brought up and discussed included issues around sewerage, housing, heating, public transport, health and majorly the authoritarian nature of the Government and CERA (Canterbury Earthquake Recovery Authority). Those present will be going back to their respective communities to hold assemblies, talk, organise and plan for the struggle ahead.

See the Aotearoa Workers' Solidarity Movement website for details: http://awsm.org.nz/

Keratea, Greece: Withdrawal of police forces

After 129 days of fighing with riot police over the construction of a rubbish dump in the area, the ministry of citizen protection announced its plan to withdraw all police forces from Ovriokastro and Keratea. It has also been decided that the construction machinery will be withdrawn from the area and that the ministry of environment will enter into negotiations with the municipality. There is a feeling of victory running across the barricades of Keratea as the police buses leave. Is this a victory for the people of Keratea? Or a tactical move on the side of the government, ahead of the easter break?

For more info see the Occupied London blog: http://www.occupiedlondon.org/blog/

Egypt: Repression and continued struggle

Throughout March and April, there has been both repression and continued struggle in Egypt. Firstly, the military emergency government has passed a law outlawing strikes and protests, obviously in blatant contradiction to the revolutionary proccess that led to the removal of Mubarak from power. More specifically, on April 14 military forces stormed Tahrir Square, brutalising protestors and making many arrests. A new constitution has been ratified, which seems likely to help allow both the Muslim Brotherhood and elements of Mubarak's National Democratic Party (that have been able to distance themselves from him), to become the main political players in the country.

However, there has been some autonomous action, such as a strike by 7000 workers in the Suez Canal that started on April 3, calling for higher wages, better health care and higher pensions. Moreover, as we go to print, there is expected to be a large demonstration of thousands of workers in Tahrir Square on May Day. According to Hossam el-Homalawy this demonstration will lead to the formation of a new, much more radical Egyptian trade union federation, in contrast to the old state-backed one...

For regular updates on the situation see Hossam el-Homalawy's blog: http://www.arabawy.org/

Also see Egypt Workers' Solidarity: http://www.egyptworkersolidarity.org/

Autonomous center Cologne (Germany) - Eviction to end with an user-contract

By Aka_Zora

After five days of being threatened with eviction, a usage agreement for the autonomous center in Cologne, western Germany, was signed on Friday, April 1. This contract meets the demands of the occupants as far as possible.

In April 2010 comrades occupied a former cafeteria of the state owned "Sparkasse" bank in Cologne to fight for a noncommercial-political place. Since then more than 500 events have taken place there, such as political discussions, legal advice, performances, art space and at least twice as many parties and concerts. There was also the first noncommercial cinema in Cologne for years. These events show that Cologne needs an autonomous place. During this time, the people around the campaign "Pyranha" (which was formed around the occupation of the building and started a lot of political work before and beyond the occupation such as demonstrations, events etc. to achieve the formation of an autonomous center) put lots of effort into negotiations (e.g. through a usage concept for the place) with the "Sparkasse" and the Cologne council . Unfortunately, the negotiations didn't happen due to the council's and owner's willful ignorance. This April the "Sparkasse" bank had to sell the building following a European policy which says that "Sparkasse" isn't allowed to hold real property and it's more than likely that the council will buy this property back.

There are different interpretations as to why the owner made the decision to evict this abruptly, e.g. the council put pressure on the "Sparkasse" to evict the occupiers before the council would have had to deal with it (partly as this would have been bad for its electoral prospects), or the fact that an empty building is worth more than an occupied building.

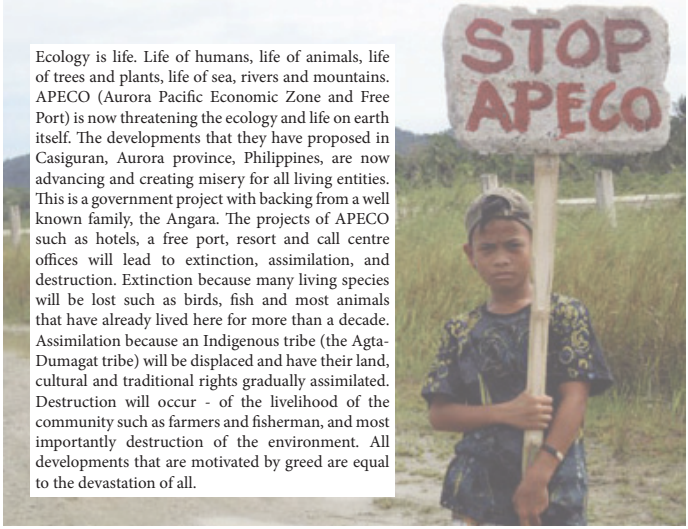
Anyway, on Monday night (28th March), people got the message that there is an eviction threat. A lot of people from all over Europe came to support the campaign, and to fight for a noncommercial autonomous political space. The difficult task had started. From then, everybody had to prepare for a possible eviction every time which means building barricades, organising people's kitchens, night watches, dealing with passport inspections and the police, etc. In the meantime, the "Sparkasse", the police chief and Mayor Rothers argued about the occupation and how to deal with it. Almost every day since, people had to be awake in the middle of the night, due to the possibility of eviction. Some friends organised a press conference, others organised rotating shifts for guarding. It was an exciting, exhausting, but very intensified and important time for rebellion. There was a feeling of solidarity between one another in the struggle for our own free place. Anyway, the big support of the community, every single attempt to participate in and create the space, the amazing political work of the campaign "Pyranha," and the will to resist made it possible that a contract between the owner "Sparkasse" and the autonomous center's delegates was worked out at the last minute on Friday April 1. It permits us use until October 2011 - after that period of time the "Sparkasse" has to sell the building. As I said, it's very likely that the city of Cologne will buy it. So at least from now on, we'll negotiate with the council, so that they

city of Cologne will buy it. So at least from now on, we'll negotiate with the council, so that they can't turn away from this responsibility by ignoring us.

More than 300 days of events, parties, films, a people's kitchen, bike workshops, queer spaces, art spaces etc, show that Cologne has a self-organised autonomous center, and that occupation was the only way to achieve this. Moreover, the resistance and the keeping of the autonomous center Cologne has been motivating for activists, given the recent eviction notice in Hamburg (Rote Flora and Wagonplace Zomia) and after the big eviction in Berlin Liebigstrasse in February this year. If the council can finance a million Euro project for an opera, we can have free cinemas and concerts. If the council builds a new commercial city center, we will have free shops and people's kitchens. The fact that Cologne has an autonomous center is by the power and will of the people who participate in it, supported it and worked in it. Now they can ignore us no longer. If they do, we would do it again. You know it. (:

No to developments! No to ecological devastation! No to APECO!

We are excited to announce the beginnings of a collaboration with the Entniko Bandido Infoshop from the Philippines. In this issue they write about opposition to APECO (the Aurora Pacific Economic Zone and Free Port), which is proposing developments that will endanger the lives and livelihoods of local communities- Eds.



Ecology is life. Life of humans, life of animals, life of trees and plants, life of sea, rivers and mountains. APECO (Aurora Pacific Economic Zone and Free Port) is now threatening the ecology and life on earth itself. The developments that they have proposed in Casiguran, Aurora province, Philippines, are now advancing and creating misery for all living entities. This is a government project with backing from a well known family, the Angara. The projects of APECO such as hotels, a free port, resort and call centre offices will lead to extinction, assimilation, and destruction. Extinction because many living species will be lost such as birds, fish and most animals that have already lived here for more than a decade. Assimilation because an Indigenous tribe (the Agta-Dumagat tribe) will be displaced and have their land, cultural and traditional rights gradually assimilated. Destruction will occur - of the livelihood of the community such as farmers and fisherman, and most importantly destruction of the environment. All developments that are motivated by greed are equal to the devastation of all.

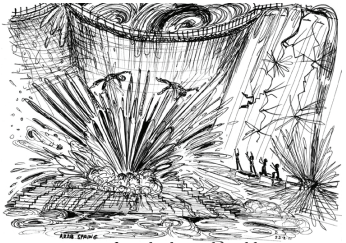
Alain Badiou on: Arab revolts

The universal reach of popular uprisings

Minor edits to the translated version have been made for grammar. The translated version can be found here:

http://kasamaproject.org/2011/03/01/alan-badiou-during-arab-revolts-the-universal-reach-of-popular-uprisings/
– Mutiny Zine Collective

"The Tunisian and the Egyptian people are telling us: rise up, build up a public space for the communism of movement, protect it by all means while inventing the sequential course of action."



art from kathsartyblog.blogspot.com

The wind of the east carries away the wind of the west

Until when will the idle and crepuscular West, the "international community" of those who still believe themselves to be the rulers of the world, continue to give lessons in good management and good behavior to the rest of the world? Is it not laughable to see some well-paid and well-fed intellectuals, retreating soldiers of the capitalist-parliamentarianism that serves us as a moth-eaten Paradise, offering their services to the awe-inspiring Tunisian and Egyptian people, in order teach these savages the A.B.C. of "democracy?"

What pathetic persistence of colonial arrogance! In the situation of political misery that we've been living for the last three decades, is it not evident […] that it is us [in the West] who have everything to learn from the popular uprisings of the moment?

Don't we have the urgency to give a close look to everything over there, that made possible by collective action the overthrow of oligarchic and corrupt governments who […] stood in a humiliating position of servitude to the Western world?

Yes, we should be the students of these movements, and not their stupid professors. For they give life, with the genius of their own inventions, to those same political principles that for some time now the dominant powers have tried to convince us were obsolete. In particular, the principle that [Jean-Paul] Marat [a radical journalist and politician during the French Revolution -eds] never stopped recalling: when it is a matter of liberty, equality, and emancipation, we all have to join the popular upheavals.

We are right to revolt

Just as in politics, our States and those that benefit from them (political parties, unions and complacent intellectuals) prefer management to revolt. They prefer peaceful demands and 'orderly transition' to the breach of law. What the Egyptian and Tunisian people remind us is that the only action appropriate to […] the scandalous takeover by State power is the mass uprising. In this case, the only rallying cry capable of linking together the disparate aspirations of those making a crowd is 'you there, go away!'

The exceptional significance of the revolt, namely its critical power, lies in the fact that its rallying cry, repeated by millions of beings, gives the measure of what will be, undoubtedly, irreversibly, its first victory: the flight of the designated man. And whatever happens next, this triumph of popular action, illegal by nature, will be forever victorious.

That a revolt against the power of the State can be absolutely successful is an example of universal reach. This victory points out to the horizon over which any collective action unencumbered by the authority of the Law outlines itself: what Marx called 'the deterioration of the State.' The knowledge that someday the people, freely associated and resorting to their creative power, will be able to throw away the funereal coercion of the State. That's the reason why this Idea arouses boundless enthusiasm in the entire world and will trigger the revolution that ultimately will overthrow the authority in residence.

A spark can set the plain on fire…

It began with the suicide, a self-immolation by fire, of a man who had been downgraded to unemployment. [Because] he was forbidden the miserable commerce that allowed him to survive; and because a female police officer slapped him in the face for not understanding what in this world is real. In a few days this gesture became wider and in a few weeks millions of people screamed their joy on a distant square and this entailed the beginning of the catastrophe for the powerful potentates. What is at the root of this fabulous expansion? Are we dealing with a new sort of epidemic of freedom? No. As Jean-Marie Gleize poetically said, 'the dissemination of a revolutionary movement is not carried by contamination, but by resonance. Something that surfaces here resounds with the shock wave emitted by something that happened over there.' Let's name this resonance 'event.' The event is the sudden creation, not of a new reality, but of a myriad of new possibilities. None of them is the repetition of what is already known. This is the reason why it's obscurantist to say 'this movement claims democracy' (implying the one that we enjoy in the West), or that 'this movement pursues social improvement' (implying the average prosperity for the petit bourgeois de chez nous). Starting with almost nothing, resonating everywhere, the popular uprising creates unknown possibilities for the entire world.

The word 'democracy' is hardly uttered in Egypt. There is talk about 'a new Egypt,' about the 'true Egyptian people,' about a constituent assembly, about complete changes in everyday life, of unheard-of and previously unknown possibilities. There is a new plain that will come after that that no longer exists, the one that was set on fire by the spark of the uprising. This plain-to-be stands between the declaration of an alteration in the balance of forces, and the holding of new tasks. Between the shout of a young Tunisian: 'we, children of workers and of peasants, are stronger than the criminals,' and [that of] a young Egyptian: 'as from today, January 25, I take in my own hands the matters of my country.'

The people, only the people, are the creators of universal history

It's amazing that in our West, the governments and the media consider that the insurgents in a Cairo square are 'the Egyptian people.' How can that be? Aren't the people for them, the only reasonable and legal people, [those] usually reduced to the majority of a poll, or the majority of an election? How did it happen that suddenly, hundreds of rebels are representative of a population of eighty million?

It's a lesson that should not be forgotten, and that we will not forget. After a certain threshold of determination, stubbornness and courage, the people, in fact, can concentrate their existence in a square, an avenue, some factories or a university. The whole world will be witness of [this] courage, and [...] the wondrous creations that go with it. These creations prove that there is a People. As an Egyptian rebel strongly put it: 'before I watched television, now television is watching me.'

In the stride of an event, the People is made [up] of those who know how to solve the problems brought about by the event. Thus, in the takeover of a square: food, sleeping arrangements, watchmen, banners, prayers, defensive actions; so that the place where it all happens, the place that is the symbol, is kept for the safeguard for the people, at any price. Problems that seemed insoluble at the level of the hundreds of thousands of risen people mobilized from everywhere, seemed all the more so [...] in this place [where] the State has virtually disappeared.

To solve insoluble problems without the assistance of the State becomes the destiny of an event. And this is what makes a People, suddenly, and for an indeterminate time, to exist where they have decided to assemble themselves.

Without a communist movement, there is no communism

The popular uprising we speak about is obviously without a Party, without an hegemonic organization, without a recognized leader. In time, we can assess whether this characteristic is a strength or a weakness. In any case, this is what makes us, in a very pure form, undoubtedly the purest since the Paris Commune, able to call it a communism of movement.

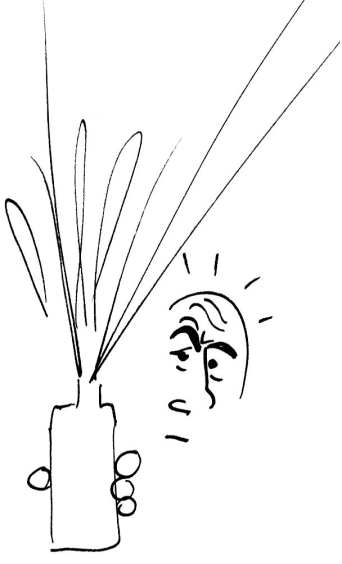
'Communism' here means a common creation of a collective destiny. This 'common' has two specific traits. First, it is generic, representing, in a place, humanity as a whole. There we find all sorts of people who make up a People, every word is heard, every suggestion examined, any difficulty treated for what it is.

Next, it overcomes all the substantial contradictions that the State claims to be its exclusive province since it alone is able to manage these without ever surpassing them: between intellectuals and manual workers, between men and women, between poor and rich, between Muslims and Copts, between peasants and Cairo residents. Thousands of new possibilities, concerning these contradictions, arise at any given moment, to which the State — any State— remains completely blind. One witnesses young female doctors from the provinces taking care of the injured, sleeping in the middle of a circle of fierce young men, and they are calmer than they have ever been, knowing that no one will dare to touch a single hair on their heads. One witnesses [...] a group of engineers entreating young suburbanites to hold the place and protect the movement with their energy in battle. One witnesses a row of Christians doing the watch, standing, guarding over Muslims bent in prayer. One witnesses merchants of every kind nourishing the unemployed and the poor. One witnesses anonymous bystanders chatting with each other. One can read thousands of signs where individual lives mix without hiatus in the big cauldron of History.

All these situations, these inventions, constitute the communism of movement. For two centuries, the only political problem has been how to set up in the long run the inventions of the communism of movement. The only reactionary assertion affirms that 'this is impossible, verily harmful. Let's trust in the powers of the State.' Glory to the Tunisian and Egyptian people because they conjure the true and only political duty: the organized faithfulness to the communism of movement [that] takes on the State.

We don't want war,
but are not scared of it

Everywhere was mentioned the peaceful calm of the gigantic demonstrations, and this calm was associated with the ideal of elective democracy that was attached to the movement. Let's point out nevertheless that insurgents were killed, hundreds of them, and that there are [people] still being killed every day. In more than one instance, those killed were fighters and martyrs of the event, they died for the protection of the movement. The political and symbolic places of the uprising had to be defended by means of ferocious fighting against the militiamen and police forces of the threatened regimes. And who [paid] with their lives but the youth from the poorest communities? The 'middle class'— of which our preposterous Michèle Alliot-Marie said that on them, and only on them, depended the democratic outcome of the events — should remember that, at the crucial moment, the persistence of the uprising was guaranteed only by the unrestricted engagement of popular contingents. Defensive violence is inevitable. It still continues in difficult conditions in Tunisia after the young provincial activists were sent back to their misery.



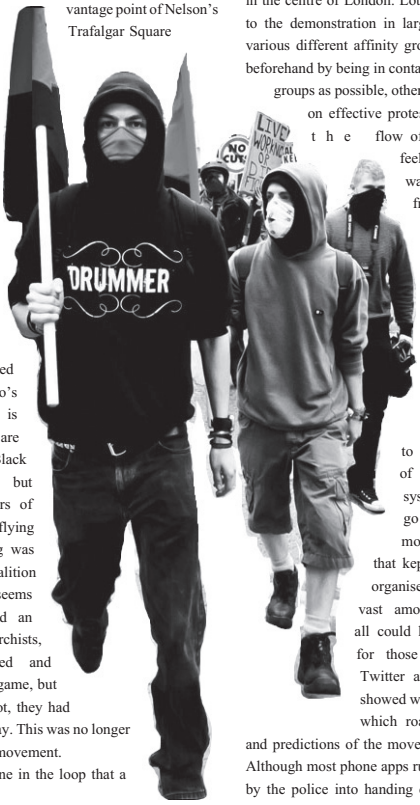
Can anyone seriously think that these innumerable initiatives and these cruel sacrifices have as their main objective to prompt people 'to choose' between Souleiman and El Baradei, as it happens in France, where we pitifully surrender our will in choosing between Sarkozy and Strauss-Kahn? Is this the only lesson of this majestic episode?

No, a thousand times no! The Tunisian and the Egyptian people are telling us: rise up, build up a public space for the communism of movement, protect it by all means while inventing the sequential course of action. Such is the real [...] politics of popular emancipation.

Certainly, the Arabic States are not the only countries that are against the people and, notwithstanding elections, are illegitimate. Whatever will happen, the Tunisian and Egyptian uprisings have a universal meaning. They prescribe new possibilities and thus their value is international.

As mad as hell: rioting in London

Since November last year, thousands have taken to the streets to take part in protests both peaceful and not so peaceful. On March 26th 2011 the TUC (trade union congress) demonstration of over 250,000 people took place against the government cuts, the biggest gathering of activists since the anti-war protest in London 2003. Looking out over the crowd from the vantage point of Nelson's column in Trafalgar Square was astounding. At no other demonstration had I seen so many black and red flags flying over heads, or people dressed from head to toe in black. Granted I personally knew that actions had been arranged at previous demo's and where there is a protest, there are those dressed in Black Bloc solidarity, but the great numbers of groups proudly flying the anarchist flag was exciting. The coalition government seems to have spawned an awakening of anarchists, those experienced and those new to the game, but experienced or not, they had all come out to play. This was no longer simply a student movement. It's clear to anyone in the loop that a lot of organising went into this specific day. Many different groups had direct action plans, uniforms, and targets. There was an array of artistic and well thought out placards on display and clear, angry voices holding them up. The majority of groups had organised themselves via word of mouth and set meeting places. The seasoned activists were particularly careful as they trod, the younger ones not so much. Either way most actions achieved their goal of mass disruption in the centre of London. Lots of people had travelled to the demonstration in large numbers and joined various different affinity groups. Most had prepared beforehand by being in contact with as many different groups as possible, others read age-old pamphlets on effective protest, others just went with the flow of the march. You could feel in the air that this protest was not about marching from A to B to show we were pissed off, it was about showing how pissed off we were and what we were willing to do to prove the point. I'm impressed with how people kept in contact at this demo, phones could not be easily used due to the overwhelming noise of protestors and sound-systems, so text messages, go betweens and word of mouth were the methods that kept this autonomous baby organised. Were it not for the vast amount of pre-planning it all could have gone to shit. Also for those anarchist technophiles Twitter and internet apps galore showed where police were kettling, which roads they were blocking and predictions of the moves they might make next. Although most phone apps runners had been harassed by the police into handing over information, we all



know whose side they were on. Generally it's best to stay away from anything electronic when organising but were it not for some of these communication methods a lot of people would simply have not known what was going on beneath the surface as a lot were first time protestors and had never marched before in their lives. Maybe we do have the internet to thank for some things? Yet it's still a fine line between actively organising on a worldwide shared database and getting you and others into trouble. Conspiracy charges are the hardest to get out of.

Talking of trouble, facebook is good for some things, mainly uniting groups of people and long lost relatives in Timbuktu and hey, we all like to 'like' stuff to show off our beliefs like badges. It's also amazing for information gathering and sharing but seriously guys take it from me, somebody currently undergoing a court case for protest related business this is not the way to do it. Every time you share information, that information will also be logged. Courts now have the right to request a summons from facebook to use against you in court. Never leave paper trails! (or internet squiggles as such) If you're serious about direct-action and changing things, then change the way you network.

I have digressed, back to the protest. There were various groups of politically minded people who had gathered to stand against the government, people who claimed to be anarchists, radical workers, militant workers, the socialists, the TUC, peaceful demonstrators, students, mothers and nihilists alike. They all knew that this day had been thoroughly thought through and that planning had been happening for weeks and weeks beforehand. There was the affectionately named 'Baby black bloc' run by a 17 year old, which displayed the biggest black bloc tactic that England had ever seen, the Meltdown dual power group which took a burning Trojan horse with them to Parliament Square, individual direct actions that a select few knew about, those just up for a fight with the boys in blue, those that had tax dodging targets in mind, those that wanted to occupy spaces such as the royal greengrocers Fortnum and Mason (this was a peaceful protest that resulted in various breaches of civil liberties by the police) and those who just wanted to be there, to be a part of the large number that were very, very angry at the current state of affairs. There were those that refused to be drones ensnared in the government's unfair cuts. There were over 250,000 in attendance each with their own aims and the police didn't want to play fair. The mainstream media portrayed those smashing the banks and tax dodging institutions such as Topshop and the phone company Vodafone as a group of small minded thugs. Yet they bully the poor and that is justifiable? How dare they call us thugs, I see smashing an evil institution as a great act of love. Besides there being the biggest use of the Black Bloc tactic London has ever seen, it's not mindless violence, it's conviction, a conviction to smash this evil system. People acting because of this kind of conviction are at their very best, they are more alive and more human than any suit. Nobody Rules If Nobody Obeys.

By nightfall the city of Westminster and London had clearly been through the class wars. There had been lot of violent disorder (as the MET described it, I on the other hand prefer to call it justified anger). Bank windows lay shattered on the pavement and graffiti had run amok, clear messages of discontent covered public buildings and important statues. Some of the fires that had been used to block off police were still burning, yet all who had taken part felt like they had made clear their point, which was that we want change. A quote from the movie Network (1976) comes to mind to express the underlying thought in everyone's minds, ''I'm as mad as hell, and I'm not going to take this anymore!''

Now....let's get ready for Mayday ;)

For a collection of discussion and analysis around the March 26th protest and riot, see the excellent website March 26th Posterous: http://march26.posterous.com/

Written by The Rebellious Non-Oblivious Pixie.
Credit also goes to 'Who the fuck is Rory.'

END THE ANZAC MYTH

A Myth is Born

On 25 April 1915, ANZAC troops storm a Turkish beach at Gallipoli and are mown down by the defenders. They hung on till January 1916 before evacuating. It is an illthought-out attempt by the British to knock the Ottoman Empire out of the First World War. Between 1914 and 1918, 9.6 million soldiers and 6.8 million civilians died in this clash of two rival imperialist alliances, each out to conquer territories and markets from the other. The soldiers and civilians died, not for freedom or democracy, but for the power and profits of their ruling classes. In Australia, Anzac Day has become a foundational myth for nationalism and militarism. The undoubted sacrifices of the troops are used to sanctify both the Australian military and Australia's imperialist wars.

Militarism is Brutality

This year, Anzac Day occurs in the midst of a series of scandals involving Australian military personnel. The Skype scandal involves a female soldier unwittingly being broadcast to a group of male soldiers while having sex. This has released a flood of other complaints, some current and some from decades ago, about beatings, sexual assaults and other examples of bastardisation. Even an indepenent MP, Andrew Wilkie, has been drawn in. Military forces around the world are hotbeds of bastardisation; they both attract many brutes and turn many soldiers into brutes. It cannot be otherwise, since the military require not human beings but obedient killers.

Imperialism on Franchise

The United States is overwhelmingly the most powerful country in the world, with the largest economy and a military which dwarfs all others. With that power, it dominates world affairs, maintaining a world order favourable to it (though not to the same extent as in previous decades). This domination is known as imperialism. Australia supports the US in maintaining this order and, in return, gets to dominate East Timor and the South Pacific. It is effectively a franchise arrangement and the franchise fee is Australian participation in Uncle Sam's wars across the region, regardless of either the justification or the direct relevance to the national interests of Australian capitalism.

Workers of the World, Unite!

There is an alternative, a path to peace, to a world without the violence of war and the brutality that it breeds in order to produce soldiers. As workers, we need international solidarity for the daily fight against global capitalism. Without it, we are played off against each other country by country, in an endless race to the bottom. With it, we can sweep away nationalist myths and stand as comrades across national borders. And it is this internationalism that will enable us to build a global movement and have a workers' revolution that spreads around the globe. We can establish a world society of libertarian communism and put an end to imperialism, militarism and war. Then, and only then, can we have peace.

MILITARISM IS BRUTALITY
Melbourne Anarchist Communist Group
25 April 2011
PO Box 2120 Lygon St North
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macg1984@yahoo.com.au

Reflections on Anarchist Summer School

By L. Dog

Anarchist summer school (see anarchistsummerschool.weebly.com) was three days of workshops and discussions held in Sydney in February at Black Rose Library, Jura Books and STUCCO housing co-operative. Readings and discussions covered topics such as anarchist theory, the environment and anarchism, workers' control, anarcha-feminism, and more. It was attended by around fifty to eighty folks from Sydney, Melbourne, Adelaide and beyond. Attendees included folks who'd been involved in anarchist collectives for years, to fifteen year olds who saw a poster on the street and just hated capitalism. I was part of the organizing collective of five that helped make the conference happen.

What did we want to achieve?

The idea for Anarchist Summer School (with the hilarious acronym of A.S.S.) came from folks involved in a fortnightly reading group, Riotous Assembly, which had been meeting for about a year. The reading group was made up mostly of (ex- and current) student environment movement activists who wanted to read and develop our politics together in a supportive and relaxed environment. We read about the disability rights movement, insurrectionary and organizational anarchism, sex workers' rights and movements, radical education theories, animal ethics, and much more (our readings were always exciting, but a bit all over the place.) Anarchist summer school was a way for us to take the opportunity to read and learn to a wider audience, and a way for us to focus on 'anarchist' theory and practice- which had not necessarily been the focus of the reading group.

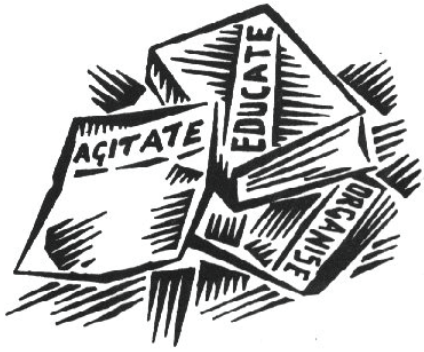
Early meetings of the organizing collective focused around a few main aims, which included: reading and learning for ourselves and others who attended; bringing new people into the anarchist movement in Sydney; fostering cooperation between different groups and hopefully building solidarity and trust between these groups, and therefore strengthening the anarchist movement in Sydney. We also thought we might be creating a space for interstate networking, but we weren't sure at this point if we'd end up drawing an interstate crowd (This ended up happening when folks from Melbourne and rAdelaide came along- woo!). We were also excited to have the opportunity to organise a large event- none of us had organised a large convergence/conference before.

In this reflection though, I wanna focus on what happened with the first three aims; and then briefly address the review of A.S.S. in Mutiny #58.

Reading and learning

In terms of reading and learning, we tried to get readings up on the website as soon as we could. This commitment was not intended to make the school inaccessible, based on a lot of background knowledge or the need to have a lot of time to do readings; in fact the opposite is true. Having readings available was intended to be democratizing and enable people to participate more equally. Personally I thought trying to have readings online before the event was pretty ambitious, and not something I'd seen done

before. Whether or not people did them was another thing! The 'identity politics and social war' workshop, for example, had about seven of thirty to forty people saying they'd done the reading [a pamphlet by Peter Gelderloos called 'Identity, Oppression and Social War']. But a few of us did, and many of us have been privy to conversations about identity politics since the conference. Many of these conversations have been informed by the debates around identity politics that the Gelderloos text brought to light (at least for me).



I don't know if this would have happened without the summer school, if the pamphlet had just continued to sit all lonely on the shelf in Black Rose. Or maybe a simple well-organised and well-advertised reading group around the pamphlet could have achieved the same level of debate and discussion.

A focus on learning together at the conference, about anything and everything to do with anarchism, meant that we covered a wide range of topics and perhaps lacked focus. There were no grand consensuses (consensi?) reached about the way forward for anarchism in Australia; and the workshops I went to acted more as a way of raising questions and starting discussion than focusing in on one or two themes or problems and coming to any conclusions. Perhaps trying to learn about 'anything and everything' also meant we tried to cram too many workshops into three days. People said that going from long talk-y workshop to long talk-y workshop was 'very intense', and that they would've liked more variety in the types of workshops. Many people said they felt there was a lack of practical workshops (only two were offered).

Bringing new people in

Part of the reason for holding the summer school was to reach out to people outside the anarchist movement and give them the chance to learn about the ideas and aspirations of anarchism and talk about what they thought anarchism was. Many of the workshops on Friday were aimed at this level, including the session on 'Mythbusting about anarchism' and the 'From Here to Anarchy' workshop, which aims to draw out different opinions about anarchism and how to move towards an anarchist society.

A good question to ask about the challenge of bringing new people in is: what would we be bringing new people in to? Early discussions around holding the event exclusively at Jura Books and Black Rose led some (the author included) to voice concerns that the summer school would appear to new folks like a cynical recruiting exercise for these two collectives. Of course this wasn't the point of A.S.S. Quite the opposite is true: discussions around 'recruitment' in anarchist circles often bring up our desire to facilitate people to form

their own collectives and affinity groups. This is an amazing aim; but I'm interested in how we actually do this. This was a major point of discussion at the A.S.S. café night held to debrief about the event, which to me suggests folks are thinking and talking about 'recruitment', whatever that might look like.

In terms of new initiatives, post-summer school Sydney has seen the development of a few new groups/collectives around the town. One is a feminist reading group; another is a group of Sydney University workers and students who want to organise against neo-liberalism on campus, with a particular focus on restructuring happening at the main library.

Fostering cooperation

I personally felt that the support received by the A.S.S. organizing collective from the Jura and Black Rose collectives was really exceptional. The organizing collective were a bunch of kids mostly from the student environment movement who decided to have an 'anarchist' conference, having never really been involved in either of the two main anarchist collectives in Sydney. We approached these collectives to use their spaces and were met with enthusiasm and constructive input.

In terms of inter-group cooperation more broadly at the conference, it wasn't all smooth sailing. Unhelpful assumptions existed about groups which were generalized to include every member of those groups. A member of a university environment collective recounts being asked at the conference, 'Oh, you're one of those environment activists, I've heard about you'. (Because all environment activists are the same, yes?) Black Rose collective members have talked since A.S.S. about the idea that 'the Black Rose collective are the collective that do Black Rose things at the Black Rose space', reflecting assumptions that this group is closed to working with others or cliquey, etcetera. Negative assumptions need to be broken down before we can work together productively, if we wanna do this.

Different styles of organizing do exist, for sure. My experience of the student environment movement is mostly of highly structured and facilitated meetings with an emphasis on formal consensus processes. My experience of meetings with people from other collectives is quite different. But as another member of the A.S.S. collective pointed out, there aren't two discrete ways of organizing [the 'capital A anarchist' way versus the student enviro activist way, in this case] that are irreconcilable and fixed; there are many processes and tools (for example, using small groups in workshops) that can be used in a flexible and exciting way. People talk in meetings and do things differently and we need to approach situations with people we haven't worked with before in a way that is open-minded about that.

Did people come to summer school with open minds? I think so, mostly, yes, but maybe sometimes no. I wasn't in the insurrectionary anarchism workshop, but anecdotal evidence suggests that some folks who came to the workshop didn't come to discuss what the organizer/facilitator suggested, which was the question of insurrectionary tactics in the Australian context. Instead they told the workshop that they didn't want to be insurrectionary at all, in a non-respectful way, and talked about anarchism as being inherently organizational. Generally, over the weekend I felt like I listened to a few people (like, a heaps small number) talk over and over and over again. Did these folks learn anything

or were they just trying to convince people they had the 'right' analysis? Comrades, we don't know everything; none of us can make millions of people anarchists overnight; we don't have all the answers; if we did we would have won already. What's the point of getting together if we don't feel we have anything to learn from each other?

A comrade noted that assumptions always exist when groups come together for the first time, and maybe the next time we meet we'll know each other a little better. For me, it's been hard to see why we need to build less superficial relationships and understandings when there isn't necessarily an obvious campaign or thing we're working on together. This is not saying we don't need to do that, just that I find it hard to point to discrete reasons why. Maybe one reason is the simple fact of our daily lives in Sydney. Offering solidarity, support and 'working together' might not have to be on as formal a basis as we might think.

Just quickly I want to address some of the points made by 'Peter Garrotte' in their review of summer school in the last issue of Mutiny...

Firstly, I love Jura's light up sign too, and the courthouse (but defs not on a weekend). But mostly I wanna take up this idea that decentralization, consensus and horizontalism were 'articles of faith' at summer school (a commitment that at times prevented discussion from going forward), whereas 'a commitment to the overthrow of capitalism' was not. I was surprised to read this and hope I'm not misinterpreting, but for me and many others anarchism is absolutely about decentralization, or democracy-from-below, and devolution of decision-making to as small a scale as reasonable. That the author felt that summer school was not suitably imbued with anti-capitalist fervour is disappointing to hear, but I don't see how this is opposed to a commitment to decentralization. In fact the two things together are what makes an anarchist! I also didn't speak to, or hear of any, 'individualist', 'right-wing' or other not-actually-anarchist 'anarchists' at the conference, which leads me to assume all the other (real) anarchists were ok with the revolution. But can we talk and think more about how our revolutionary politics inform the struggles we're involved in, and how to avoid watering down our politics? Always! Garotte also wrote that the desire to appear anti-authoritarian dampened discussion or stopped people from taking responsibility- this was also disappointing to hear. But I want to suggest that if this did happen, it was because we were all trying to deal with a big question raised by summer school and mentioned by Garrotte, 'how to make discussion more lively without the reversion to domination by a few people.'

Anarcha-feminism

The first part of the Anarcha-feminism workshop at Anarchist Summer School (in Sydney earlier this year) included a presentation giving a general overview of anarcha-feminism in theory and practice. Over 40 people attended the workshop and it is hoped that including these notes in Mutiny will generate further discussion.

Connections between anarchism and feminism

My starting point is anarchism wanting to see an end to all forms of oppression, and feminism – the end of sexist oppression. Given anarchism's overlapping aim with feminism, I understand anarchism to be an inherently feminist philosophy. 'Anarcha-feminism' is a current within anarchism that has developed to describe views of patriarchy as a key manifestation of illegitimate hierarchy, all forms of which anarchists oppose. Within feminism, 'anarcha-feminists' contend that the struggle against the state is an essential part of dismantling patriarchy; vice versa within anarchism. Identifying common elements like domination, control, competition and militarism between the state and patriarchy, anarcha-feminism posits that one oppressive system reinforces and relies on the other, so that you cannot get rid of one without also getting rid of the other.

'Anarcha-feminist' ideas and projects

This is not to say, of course, that anarchists have been at the forefront of feminist struggles, or even that all anarchists advance feminist viewpoints. I understand that classical anarchist theorists like Kropotkin failed to talk about the specific problems facing women, whilst Proudhon conceived the family as the central unit of society and women's role as maintaining the family unit. Both contemporary and historical anarchist projects and spaces are certainly not above the structures and effects of sexist oppression, from women doing the majority of 'care' work like childcare to occurrences of sexual assault that predominantly affect people that identify as women.

However, some anarchists have been notably active in working for women's emancipation. As part of their anarchist work, people like Emma Goldman, Voltairine de Cleyre and Lucy Parsons did a lot of work educating male comrades about specific oppressions facing women, developed anarchist viewpoints on such topics as free love and motherhood (eg. Goldman) sex slavery (de Cleyre) and working class women (Parsons), and generally advanced feminist thought.

Another historical example that can be identified as being influential to the development of 'anarcha-feminism' is Mujeres Libres ("Free Women"), an anarchist women's organisation that arose from the experience of women in struggle in revolutionary 1930s Spain. This network started up in response to sexism amongst anarchist men, and in critical response to the mainstream anarchist assertion that women's equality would automatically flow from the social revolution. Mujeres Libres fought for social revolution and women's liberation, arguing that the two objectives can and need to be pursued in parallel for a true generalised and radical social revolution. To this end, the group organised initiatives like radical women-only newspapers in order to raise women's political consciousness, confidence, activity and sense of solidarity.

More recently, there are other inspiring examples of anarcha-feminist groups like Bolivia's street art and action collective Mujeres Creando ("Women Creating"), which has existed since 1992. 'Anarcha-feminists' have contributed distinctive perspectives from organising against imperialism (eg. Rote Zora, a "militant feminist anti-patriarchal wimmin's urban guerrilla group" active in Germany 1970-80s) to demands for reproductive justice (eg. through the

contemporary US-based INCITE! network of Women of Color Against Violence). There are also cases of feminist and pro-feminist initiatives by and amongst anarchist communities like Riot Grrl within the punk scene; Radical Cheerleaders (who reappropriate the aesthetics of cheerleading for feminist and left-wing causes eg. by cheering chants with radical lyrics); and groups like the Philly Dudes Collective – an organisation for male-identifying people in Philadelphia that educates men about the importance of consent, seeks to end sexual harassment and assault, and aims to cultivate positive masculinities among men.

Relationship to feminist movements

It's imperative to note the nuanced relationship of 'anarcha-feminism' to broader feminisms. Emma Goldman, for instance, did not call herself a feminist in order to differentiate her politics from those of the largely middle-class members of that movement at the time. Goldman was very critical of how these activists were largely concerned with winning the right to vote, which she opposed on principle for both women and men. Goldman instead agitated for direct political activity to achieve the freedom that anarchists believe cannot come from the state. Mujeres Libres rejected feminism as a theory that fought for the "equality of women within an existing system of privileges", instead calling for a total social revolution whilst also recognising the need for "our own organisation to struggle for ourselves." On the other hand, clearly theorists, activists and projects that identify as 'anarcha-feminist' have embraced the feminist term to an extent.

Further questions

Obviously there's heaps more on this rich topic! Some questions that came up in the workshop for further inquiry and discussion included:

- Acknowledging the western roots of anarcha-feminism as a theoretical current, what can we learn from non-western examples of 'anarcha-feminism'? And how else can we develop our understanding of and learn from 'anarcha-feminism'?
- Continuing discussion about not assuming people's gender pronouns, instead asking what pronouns the person prefers to use
- How can explicitly anarchist organising better facilitate and support the organising of people who identify as women?
- What can we learn from feminist movements that can contribute to the development of anarchist theory and practice? (eg. what the feminist ethos of "the personal is political" can teach anarchists that seek to organise in a way that "pre-figures" their visions for society)
- What can anarchists contribute to contemporary struggles for women's liberation?

A feminist reading group was born out of the energy around the anarchist summer school.

We have been meeting fortnightly in Black Rose Anarchist Library, café's and squats. For many of us our first reading group, it has been an opportunity to nut out our feelings about sex and gender issues, uncensored, within the context of our own and other people's experiences, with texts of our choosing.We have been exploring expanded feminisms including writings from LGBQT perspectives, like Judith-Jack Halberstam; women of colour, like Bell Hooks; and sex positive politics, like the Scarlet Alliance. We are open to people of all gender identities who have a view to articulating their own anarcha-feminist perspectives in light of the voices amongst us and the voices that have come before us.

Contact f.dorrell@gmail.com.

Interview:

BLACK KITE QUARTERLY

As part of a series of interviews with collectives that also distribute radical publications in Australia, Syzygy (SYZ) from the Mutiny Zine Collective interviewed the Black Kite quarterly (BK) collective via email. We hope this will encourage discussion about the experiences, strengths and weaknesses of such publications and help increase co-operation between Mutiny and these other groups. Encouragingly, there has been a considerable increase in the number of these kinds of publications over the last year...

The first issue of Black Kite Quarterly (formerly Wai Quarterly), which is themed around 'making the world safer for wimmin', can be found at http://zinelibrary.info/black-kite-quarterly, or contact the collective: blackkitepress[at]gmail.com.

SYZ :Why did you decide to start the publication?

BK: Wai was started after a conversation between two activists living in Alice Springs in mid 2008. Having put together the Election Bugle (put out in 2007) and Sorry About the NT Intervention (voices from 2008 convergence in Canberra) it was decided that it might be a good idea to bring together stories from different actions and campaigns from around the country in a free quarterly newspaper. The newspaper format was chosen as we wanted something that could be mass produced relatively cheaply. We decided to distribute it for free partly out of easiness, as we didn't need to keep accounts, and also because we believe in free press and information.

SYZ: How difficult has it been to find the resources needed for a publication, e.g printing, writers, people to do lay-out, etc?

BK: The hardest thing for Wai/Black Kite Quarterly to find has been money. At first we approached university unions for grants which took a while to get from some. This has become harder as for the last few issues we have been based in Alice Springs. In the end we decided just to fund it ourselves with a few donations from friends to help. Because of this we struggle with sustainability issues. Getting submissions is not too difficult, but it's definitely something that we have to chase up. It's not like we can just do a call out and get loads of submissions, but we are pretty successful when we approach writers individually.

SYZ: In Mutiny it sometimes feels like articles in the zine are just what people are writing about generally, rather than having a set of criteria for content. Have you tried to prioritise publishing

articles around particular themes? For what reasons?
BK: Wai started off as a social justice, human rights and environmental paper. This meant that we had a scope to work from. For the first issue, and subsequent ones too, writers were found to write on specific topics, namely those that activists were involved in. Tassie forest articles were written by those campaigning there, Kimberly Gas Hub ones sourced from the redhands blog, etc.

Black Kite Quarterly is going to be a theme based quarterly. This decision was made as it felt there was more scope to explore a topic and cover that issue in depth. It was also caused partly because the current structure of Wai tended, particularly in the last issue, to involve lots of news updates. We feel that Black Kite Quarterly can be more educational if it can cover a theme more thoroughly.

SYZ: What have been the strengths and weaknesses of the newspaper? Are there things you've learnt from working on it?
BK: One of the weaknesses has been location. At one stage both of the editors were based in Alice Springs - this caused problems with getting people to pick up and distro the paper which is printed in Melbourne. This issue has been solved to a certain extent with one of the editors now living back in Melbourne, but distribution continues to be difficult, with the cost of postage and transport issues.

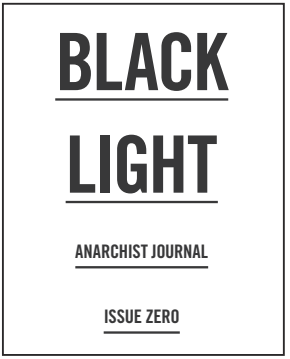
Design is one aspect in which we've definitely learnt a lot. At first the format was heavily text based. We changed it into more of a journal then a newspaper look which seems to make it a more approachable publication.

SYZ: Have you any ideas about how grassroots publications can collaborate and learn from each other?
BK: Sharing ideas and writers and publishing and promoting each other is one way of doing this. Interviews like this. Links. Resource Sections- Wai had a resource section (soon to be on the website) as we felt that extra resources are good for information dissemination. A good example, from a more literary point of view, is the collaboration that Overland and Meanjin have done - Meanland. It's on the nature of the internet in regards to book publishing and writing but it shows one way in which editors and writers from particular journals can work together well.

SYZ: Anything else?
BK: Just give it a go. If you like sharing stories and spreading information then go for it. It's fun and it is interesting to learn more about the editing and design process. Consider investing in a photocopier or snazzy printer communally – maybe with a couple of other community groups – and then you have more flexibility in the cost and amount of publications produced without having to deal with an industrial printer's needs for mass volume and pricing.

Review:
Black Light Issue #0
By BFG

Black Light is an anarchist journal published by The Melbourne Anarchist Club. Issue #0 was published in March this year. First of all, indicating "Typeface: Trade Gothic" on the title page: awesomely nerdy! The design of the entire zine is beautiful and aesthetically restrained. The bold underlining on the text of the cover (just the title and issue number in Trade Gothic, font size unknown) is a motif exploited throughout the rest of the zine in article title pages and footers. The footers are especially pleasing with every page numbered, and the zine's icon and title on alternating facing pages.



The horizontal line motif is juxtaposed with vertical lines on the inside pages, creating two columns for text, images and pull quotes. And the picture of Louise Michel on page 28 (incorrectly credited as Michel Louise) *[whyle Mituny Zime iz alomst prefect in this rearguard-eds.]* is cropped with diagonal lines making her appear to be outlined by a giant A. The front and back covers are of light cream cardboard, and the inside pages are pale green paper.

I don't intend to be facetious with all this harping on about the design. I really think the zine is beautiful, and obviously a lot of creativity has gone into creating an aesthetic that doesn't slavishly follow the 'cut and paste' of the punk zine lineage. I reckon the editors taking the effort to create new beautiful forms to present radical politics should be acknowledged.

The content of the zine is unfortunately not as strong. While the articles in themselves are all well written and interesting, I think the editors are not yet confident about who their audience is.

There are two articles dispelling myths about anarchism, both of which seem to be addressed to the local authoritarian Left, as well as to anarchists without a strong class analysis. '*Is anarchism anti-socialist*' by Alice Barricadas argues with and against writers and militants from the anarchist canon to firmly place anarchism within an anti-authoritarian socialist ideology. While *'Myth #2: anarchism is inherently disorganised*' by Brendan compliments Barricadas' article in taking the Spanish Civil War as a case study to show how because of the strength of their analyses and organising abilities, anarchists did not need leadership from vanguardist parties or dictators.

Four articles in *Black Light* are general overviews: of Voina (an artists' collective), anarchism in Indonesia, the far Right in Australia, and the Paris Commune. Again, these articles are well written and interesting but a little too brief to provide a thorough analysis on the issues and groups involved.

'*What is anarcha-feminism?*' by Rebecca is the best article in the zine, and perhaps is a blueprint for the future of *Black Light*. The article separates anarcha-feminism from liberal feminism, by placing the emphasis of the struggle for women's rights firmly in class struggle and anarchy. The way in which it is written allows for dyed (black) in the wool (-len hoodied) anarchists to get deeper into anarcha-feminism through nicely synthesised quotes from contemporary and historical anarcha-feminists, while it is written un-esoterically (definitely not a word) enough for anyone who stumbles upon the article to get something out of it.

Maybe I've been too critical of Black Light. This is their first issue so inevitably there'll be kinks to iron out. Given a few issues, I'm sure the editors will become confident of who their audience is, and publish articles of a suitable tenor and length to match their aims.

Black Light Issue #0: definitely a positive start to a hopefully long running anarchist zine.

In this month's Mutiny zine:

News of riots far and near: in Australian detention centres and against gentrification in the UK; as well as updates from Libya, Wisconsin, Tassie, Keratea and the Philippines / ***Cologne squatters win autonomous social space, tell all!*** / Melbourne Anarchist Communist Group give their analysis of the farce that is Anzac Day / ***Alain Badiou on the 'Arab Spring' and the universal reach of popular uprisings*** / A critical reflection on the Anarchist Summer School held in February and an article on an anarcha-feminism workshop presented at the school / ***Radical publications ahoy! Interview with Black Kite quarterly and review of Black Light issue #0*** / Plus an in-depth article on the March 26th demonstrations and riots in London against austerity measures.

Upcoming events:

Friday, May 13th: Forum: Why Murdoch's Australian is wrong over BDS: boycotting Israel is the right thing to do. Speakers plus film screening of "Life in Occupied Palestine". 6:30 for 7pm, Holy Trinity Church Hall, 11 Herbet St, Dulwich Hill.

May 14th-15th: Temperatures Rising - a conference for Palestine. http://sydpalconf.wordpress.com/. At University of Technology, Sydney.

Saturday, June 25th: Capital Against Capitalism: a conference of new Marxist research. To be held in Central Sydney. See http://www.facebook.com/event.php?eid=104092856334915

Friday, June 3rd: Fundraiser gig to help Jura Books go solar. Sweet Teeth, Intentions, Crouching 80s + UDL DJs. 7pm at Jura Books, 440 Parramatta Rd, Petersham.

Regular events at Black Rose Anarchist Library and Social Centre: Black Rose Collective meeting: Every second thursday from 7pm (check blackrosebooks.org for dates) + Peoples Kitchen (free or by donation vegan dinner). every monday AND wednesday - cooking from 4pm, serving from 7pm. 22 Enmore Rd, Newtown.

Images: Top left- Rooftop protest at Villawood. Bottom right- Villawood burns. Inside front- solidarity demonstration on the roof of immigration minister's office.